UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

The British Government and the Polish Adventure

(First complete reprint in America)

By FRANCIS NEILSON

The Briey Basin Scandal

By RICHARD CLAUGHTON

Echoes

By ZONA GALE

Songs From Everywhere

Reviews *By* FREDERICK STARR

VOLUME LXXXV NUMBER 17

Chicago, June 24, 1920

PUBLISHED WEEKLY

UNITY

ESTABLISHED 1878

$3.00 PER ANNUM.

With THE FREE RELIGIOUS ASSOCIATION OF AMERICA, THE CONGRESS OF RELIGIONS, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices

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Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GAWEETT, St. Paul.
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PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCES L. ROBERTS, 65 Washington St., Chicago, - Business Agent.
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UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, CHICAGO, ILL.
"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXV THURSDAY, JUNE 24, 1920 Number 17

PRIMAVERA.

Spirit immortal of mortality,
Imperishable faith, calm miracle
Of resurrection, truth no tongue can tell,
No brain conceive,—now witnessed utterly
In this new testament of earth and sea,—
To us thy gospel! Where the acorn fell
The oak-tree springs: no seed is infidel!
Once more, O wonder, flower and field and tree
Reveal thy secret and significance!
And we, who share unutterable things
And feel the foretaste of eternity,
Haply shall learn thy meaning and perchance
Set free the soul to lift immortal wings
And cross the frontiers of infinity.

—*George Cabot Lodge.*

The Standard Oil has lost no time in making its arrangements with Germany to enter into business. Commerce is a wonderful thing for healing the wounds of war, and oil will no doubt mollify many national differences. On the other hand, it is a disturbing factor just now with many governments, but apparently the international groups of oil-producing companies will somehow or other find a way of unifying the interests at the expense of the people.

The Deutsche-Americanische Petroleum Company, which belongs to the Standard Oil Group, has concluded a ten-year contract with the German Government, all business to be on a cash basis.

The Imperial Oil Company has filed an oil claim on 20 sections of land south of Consul, Saskatchewan, along Battle Creek. Wells will be sunk immediately.

F. N.

According to the English paper, *The Sunday Chronicle,* the British tax payer has not yet settled in full with French landlords for the honor of having assisted in ridding their country of the Germans. The paper says: "We are at the present moment paying rent to the French Government and have been paying throughout the war for ground we occupied even as trenches." Of course. But what did *The Sunday Chronicle* expect? Surely it could not be under the impression that there is any patriotic sentiment about rent. How many of our people know that we had to pay trench rent in France for the honor of defending that country from German aggression? Very few. And the few who do know would be amazed if the government published the figures of what it cost us. But perhaps the bill has not yet been settled, and we may have to go on paying trench rent, and rent for other purposes for a long time. The knowledge of this will come with something of a shock to the whole-souled patriot who was stirred to action by the heroism of platform militarists and the noble purpose of over-military-age diplomats.

F. N.

The War has left Great Britain with a surplus of 1,300,000 women, and the Government is subscribing a small sum to the funds of the Society for the Overseas Settlement of British Women. What a curious turn in events brought about in a very short time. After being called upon by the Government to fill the jobs of men while they were away in the trenches, urged as they were for so long to go into the munition factories of the land, the women in the surplus section of the community now find they are not wanted. Whether they will be wanted in the colonies since so many of them have entered the ranks of skilled labor is by no means certain. But the Society for the Overseas Settlement of British Women seems to be ready and anxious to test the patriotism of the Colonial governments on this question of admitting surplus women from the mother country. The Colonial Office in granting aid to the Society regards the movement as one of the most important in the Empire, for it thinks it inevitable that within the next few years "a very large number of men and women alike would be seized with the old passion for roaming which had made the Empire." This is the Colonial Office's delicate way of referring to a situation which is as distasteful as it is grave. The war phrase, "a grateful Empire will reward you," must have a grim meaning to the surplus woman who is sent overseas.

F. N.

A remarkable review of the situation in Asia Minor is given by the Constantinople correspondent of the *Epoca* (Rome):

> "The British and French authorities, he declares, according to an Exchange wire from Rome, are now endeavoring to open negotiations with Mustapha Kemal, the leader of the Turkish National Army, whose war cry is the integrity of the Ottoman Empire as it stood in 1914.
>
> "The reason for the action of the Allies in trying to negotiate with this deadly enemy is that the situation is growing more dangerous, especially in the interior, beyond the reach of the British naval guns. In other words, the power of the Allies in Asia Minor extends just as far from the coast

as can be covered by a warship bombardment, and no farther.

"A large military expedition, the message adds, is required to meet the situation, especially in Syria, where the French garrisons are being slowly driven back toward the sea.

"It is added that the Nationalists' decision to resist the occupation of Thrace by the Greeks, to whom it is handed over by the Treaty recently handed to the Ottoman delegation, and their alliance with the Bolsheviks, will soon be published."

F. N.

There is nothing more thoroughly unmoral in this world than the average daily newspaper, denominated "an advertising handbill surrounded by printed matter to make the advertisements interesting," published allegedly for public service but obviously for private profit, always on the market, for sale at any price, a panderer and a gossip, a destructive social force and a concentration of corruption of every kind. But, strangely enough, newspaper writers are a fairly decent set of men. Left alone, they would produce papers worth reading; the fault lies in the system that makes the business office the controlling element in newspaper economy. Many important literary men, on both sides of the Atlantic, have served their "bit" as reporters; *Who's Who* is full of the names of journalists. And these men are, for the greater part, men of honor. There is, for example, Philip Gibbs; he has written a book that scorches, he has shown up the war for the abomination it really was. The other evening at the Astor Hotel in New York there was a meeting of the so-called Council of Foreign Relations, a society of prominent men of affairs interested in international politics; and Colonel Frederick Palmer, the noted war correspondent, was the chairman of the meeting. The speakers included Sir Harry Perry Robinson of the *London Times;* M. Maurice Casenave, French High Commissioner; and Dr. T. Iyenaga, director of the East and West News Bureau. All these gentlemen had some complaint to make about the attitude of Americans toward their respective countries. The session developed into what is popularly known as "a kickfest"; everyone had something unpleasant to say about America and American opinion. Then Colonel Palmer arose and delivered a little "good-night" speech. He said in closing: "The source of the present international irritation is that there are not enough spoils to go round."

J. W. F.

In the woods, we return to reason and faith. There I feel that nothing can befall me in life . . . which nature can not repair. Standing on the bare ground . . . all mean egotism vanishes. . . . The currents of the Universal Being circulate through me. I am part or parcel of God. . . . I am the lover of uncontained and immortal beauty.—*Emerson.*

The Way of Life

Faith in Man is Faith in God. Man is the highest expression of the Eternal. God expresses Himself through Man. To indict Man is to indict God. Man is weak and strong. He is good and bad. He has capacity to sink to the lowest depths and to rise to the highest heights. He can be more beastly than the beast and more divine than human.

Through Man the Universal Spirit slowly emerges. The task of Man is, as he comes to a consciousness of the spiritual powers within Him, to co-operate with the Eternal Forces. The habit-forming tendency in mankind tends to encrust it with traditions and customs many of which tend to form a barrier to the free expression of the spiritual forces that are ever seeking release.

The highest type of consciousness feels its unity with the Universal Spirit. It recognizes that man finds his best life in pushing aside the obstructions to the Spirit that ever surges and urges within the individual. It recognizes that our task is not to condemn or hate mankind but to love and to serve in this great task.

We do not aid by strife and antagonisms which only strengthen the barriers between man and the future. "Men find themselves among men." We only enter into the comradeship of men through love. It is through this that we learn the way, we gain the height and we discern the path to the future. That which separates men into warring camps only blinds them to the future and to the possibilities of their own souls.

The undeveloped man, the man of narrow vision and selfish greed is not enlightened by us when we hate him but only when we love him. We do not make the Alien an American with a club but only by the magic power of goodwill and loving comradeship.

Antagonism, strife, contention of war shut men off not only from a vision of the beauty of the world but also from a recognition of the glory of their own souls. It is not in the heat of controversy that we see the radiant beauty of the sunset or the solemn majesty of mountain and forest. And we do not see in the moment when we are engaged in bitter debate what is beneath the surface of the lives of our opponents.

It is when we are aglow with love, generated in a holy passion for service, that we realize that we are living in a beautiful world. The whole sea and sky then take on wonderful color; the prairies and the mountains sing the glory of God. It is then that we, who may be at times vain and cruel beings, appear to men as radiant souls aglow with divine beauty and bearers of glad tidings to a struggling humanity.

This passion for humanity that has characterized the prophets and saints of all ages has been the one great factor that has illumined their minds. They have been wise because they have loved. Their good-

will unlocked the door to the mysteries of life. Hatred closes the minds of men. Sympathy is the stimulant of the intellect and the invigorator of the soul.

If we are to take part in the Eternal Process we must have love for and faith in not the few but in all. Many are still bound by ancient creeds and hard and cruel dogmas; many still worship at the iron feet of Moloch and sacrifice little children to his fiery arms; many still are possessed by a passion for personal power. But these are men whose minds and souls are to be freed by the immeasurable power of love, the only effective means that Man has discovered for enlightening the minds and hearts of men.

Our task is two fold. We must break down the barriers that lie between us and the race of the future, that race of "tall, sun crowned men." Then we must seek to prevent the erection of new barriers. To do so we must have faith not in men of tomorrow but in men of today. Through these, the sons and daughters of today, God finds his way into the Tomorrow. We must work with those who live with us if we would work with God. It is not by Hate but by Love that we find the Way of Life. A. L. W.

European Opinion on Polish-Russian War

The National Reform Union of Great Britain, one of the oldest reform societies in the world, numbering among its members many of the most important thinkers of England, has sent the following resolution to the members of the House of Commons:

> "On behalf of the Executive Committee we record our emphatic protest against the wanton act of aggression which Poland is committing by waging war on Russia, and we are strongly of opinion that these acts are in direct contravention to the Covenant of the League of Nations, of which Poland is a signatory.
>
> "Further, we repudiate in the strongest terms the action of the British Government in affording assistance to Poland in its breach of the Covenant by the supply of munitions, and demand that immediate steps be taken to place the whole matter before the Council of the League."
>
> In a covering letter the secretary to the National Reform Union refers to Mr. Bonar Law's admission that munitions are being sent to Poland. "This," he writes, "is considered to be a matter of grave concern, and entirely contrary to the best interests of this country at home and abroad. It had been hoped that the establishment of the League of Nations would provide for the settlement of such matters as are in dispute, and it is greatly deplored that the responsible Ministers of the Government should have deemed it necessary to render assistance by the supply of munitions rather than for discussion by the League.
>
> "I have therefore respectfully to urge that you will press the Government to refrain from supporting any further aggressive act on the part of Poland, and also demand that the points in dispute be referred for arbitration to the League, in view of the fact that Poland is one of the 'original members' of the League. It is fervently hoped that you will give this matter your earnest consideration, thereby assisting to allay the feeling in the country that the Government is indifferent to problems which have a profound bearing upon the social and economic life of the people."

In Soviet Russia the evolution of Bolshevism into something else will be postponed, and the war may well be the starting-point of Bolshevism in Poland. In any case, it is one more useless round, one more unnecessary fandango in that dance of death which is bringing civilization in Eastern Europe daily nearer to the abyss. The victory of Poland or of Russia would do nothing to relieve the economic crisis in either country, and the fact of their being at war steadily accentuates the crisis in both. *Quos Deus vult perdere prius dementat.* One would have thought that Europe was as tired of illustrating that aphorism as correspondents are of quoting it.

The worst of it is the gods made the diplomats mad long before 1914, but it seems as if they were determined to let the diplomats destroy the people before they launched their vengeance upon the makers of war.

The *Manchester Guardian's* special correspondent recently in Moscow, writing from Esthonia May 13th, has sent a brilliant article on "The Truth About the Polish War" to his paper. He says that the most serious factor in the appalling economic situation of Eastern Europe is the probability of a continuance of the Polish-Russian War. He is particularly severe upon the immensity and weakness of the Polish claims. He asks:

> "And what of the result? Whatever is the final outcome of this war, one thing is certain, and that is that it will be bitterly fought. The Poles cannot count on a quick conclusion, and they cannot face a conclusion long delayed. They have the better equipped army, but they will be fighting in a country where they have united against themselves the old race hatred and the desperation of peasants resisting the return of their former landlords. The Poles will mass more artillery on the front, but they will have to face more opposition in the rear.
>
> "The struggle will be neither short nor easy, even if at first, as the Russians expect, it may go tem-

porarily in Poland's favor. For at least a year, if not more, the economic restoration of Eastern Europe is postponed, a new war supervening to complete the havoc of Armageddon. The war will be fought between two peoples on each of whom falls a proportion of the Russian foreign debt. It will lessen the ability of both peoples to pay their shares. Finally, it will increase to ignition point the frictions already existing in Poland. The little country to which nobody wished anything but good may pay for its imitation of the madness and immorality of Versailles by a colllapse at home which in a single week would nullify the whole of its expansion abroad."

The *Daily Herald* of London is not alone amongst the British papers in condemning the action of the Allied governments in supporting the Polish adventure. In a leading article in its issue of May 19th there are some references to our connection with the affair. It is an extraordinary thing, one we should ponder deeply, how every government in Europe has lost the respect of practically all sections of people connected with labor. The *Daily Herald* says:

"Labor must itself take up the task of restoring the peace of Europe. For there is no other power able and willing to do so. The League of Nations, created ostensibly for that purpose, maintains a deliberate and criminal inactivity. It has made and makes no effort to restrain the Poles, because the Poles have gone to war with the blessing and the aid of precisely those great Powers which dominate the Council of the League.

"It is not Great Britain alone that is responsible; France and the United States are equally guilty. And one of the most disreputable incidents in this disreputable story is the part that has been played by the American Red Cross in the preparing of this war.

"That, however, is primarily a matter for the French and for the Americans. Our main concern is with the assistance which, in defiance of all its professions, in opposition to the overwhelming body of public opinion, the Government of this country is endeavoring to give to Poland.

"It is not sufficient that this duplicity of Mr. Bonar Law and his colleagues has been exposed. It is not sufficient that they should be revealed to the world as warmongers of a peculiarly contemptible type.

"The essential thing is that their plot shall be not only exposed, but scotched; that the plan for munitioning the Polish offensive from this country shall be thwarted. For so, and so only, can this war be stopped and Eastern Europe be given opportunity to recover from the long exhaustion of the past six years."

CONTRIBUTED

The British Government and the Polish Adventure

We consider the following correspondence referring to the action the British Government took in regard to the Polish adventure is so important to all those who have been interested in the success of the Paris covenant that we do not hesitate to publish it in full. The correspondents were, on the one hand, Lord Curzon, Minister of Foreign Affairs, and, on the other, Lord Robert Cecil, Chairman of the Executive Committee of the League of Nations Union. To this correspondence we append an illuminating report of the debate which took place in the House of Commons shortly after the publication of the letters.

May 3, 1920.

Dear Lord Curzon:—As chairman of the Executive Committee of the League of Nations Union I venture to draw your attention to the deplorable events now taking place in Central Europe.

For months past Poland has been notoriously preparing to attack Russia. As far as I can judge, the Soviet Government has made repeated and genuine offers of peace, which have been set aside on seemingly flimsy pretexts. The result must be either a Polish success, which will only lead to reprisals later on, or a Polish failure, which may probably produce the disruption of Poland or its conquest by Russia. In either event a very serious situation for the signatories of the Treaty of Versailles and the peace of Europe will have been produced. Nor is the situation improved by the fact that Poland has rendered her northern neighbors—Esthonia, Latvia, and especially Lithuania—bitterly hostile by her recent conduct.

In these circumstances it is regrettable that the machinery provided by articles 11 and 17 of the Covenant of the League of Nations should not have been utilized; and I venture to express the hope that an immediate meeting of the Council of the League may be summoned at the instance of the British Government to deal with the situation.

Yours obediently,

ROBERT CECIL.

"POLES LEFT TO CHOOSE PEACE OR WAR."

Foreign Office, May 11, 1920.

My Dear Cecil:—Mr. Bonar Law's reply to Captain Benn in the House of Commons yesterday will have given you an indication of the Government's attitude on the question of the League of Nations and the Polish offensive which you raise in your letter to me of May 3.

Our information does not at all support the view that "for months past Poland has been notoriously preparing to attack Russia." Until quite recently there has been no evidence to show that the Poles have been contemplating an offensive against Russia; we have every reason to believe that their endeavors to open peace negotiations were genuine. They were only abandoned when the Poles became aware that the Bolsheviks were concentrating opposite their front a large supply

of guns and material captured from General Denikin's army. The Polish Government not unnaturally looked on this as a proof that the Bolsheviks' peaceful intentions were not genuine. I would also remind you that the Bolsheviks asked the Poles to choose a place for the negotiations, and then rejected it when chosen.

In any case this episode does not constitute an outbreak of war; it is merely a phase of a war which has been going on for some time and has not yet been terminated. I do not see how we can invoke the intervention of the League of Nations to check an offensive by the Poles in the course of their conflict with the Bolsheviks. We told them that his Majesty's Government could offer them no advice, and that they must choose peace or war on their own responsibility. Having left them free to choose, I hardly think that it is open to us to attempt to repress their action when they have made their choice. Such an attempt would certainly be regarded as intervention in favor of the Bolsheviks and against our allies, a result which it would be difficult to defend.

Even were such intervention desirable, it seems to me that the League of Nations (which cannot exercise its full powers until its Assembly has been convoked) would be in a very difficult position in any attempt to mediate between Poland and a Russian Government which does not recognize the League's authority.

There is one more point in your letter to which I should like to refer. You state that Poland has rendered Esthonia, Latvia and especially Lithuania bitterly hostile by her recent conduct. There is undoubtedly great ill feeling between Poland and Lithuania, but Esthonia and Latvia do not, so far as I know, regard Poland with hostility. Indeed, the Latvians appear recently to have refused to consent to a Russian proposal which, though advantageous to them, would have exposed the Polish left flank to Bolshevik attack.

Yours sincerely,

CURZON.

POLISH PREPARATIONS.

May 13, 1920.

Dear Lord Curzon:—I am much obliged to you for your letter of the 11th in reply to mine of the 3rd. You say that your information does not at all support the view that for months past Poland has been notoriously preparing to attack Russia. May I call your attention to the fact that on January 10 it was stated in a telegram from Warsaw which appeared in the public press that the Polish offensive of that date served the "purpose of feeling the nation's pulse with regard to the active continuation of the war against the Bolsheviks in the spring." And it was added that "judging from the Warsaw press all the necessary enthusiasm for fresh ventures seems to exist." The news of the capture of Dvinsk was hailed with delight by all except the Socialists. It is spoken of openly as the first step to a new offensive.

There were other indications both in the English and French press of the same kind; and the League of Nations Union in a document issued on February 4 stated that "There seems great risk of a renewal of hostilities between some of the States bordering on Russia and the Soviet Government. Both sides fear or profess to fear attack by the other, and the Council of the League should lose no time in addressing a strong warning to all concerned." Moreover, military authorities assure me that an attack such as that arranged by the Poles must have been the subject of prolonged preparation, a preparation about which I should have thought his Majesty's Government would have been informed. From this point of view it is immaterial whether or not the Soviet or the Polish Government were sincere in the recent negotiations for peace. Even assuming the negotiations were merely designed on one side or the other to cover preparations for war, surely that made it all the more important that the Council of the League should have intervened while there was yet time in order to prevent the outbreak of active hostilities.

It may be true that the "episode" does not constitute an outbreak of war, but it certainly does mean the renewal of fighting, with all its horrors.

THE COMPETENCY OF THE LEAGUE.

It was precisely to prevent the nations settling their controversies by a resort to arms that the Covenant was entered into, and it is not, as I understand, disputed by the Government that the events which have taken place are clearly within article 11 of that document.

It is possible that to intervene now would be regarded by Poland as an unfriendly act, though events may show that intervention would be for her the truest kindness. But whether that be so or not does not alter the fact that in the earlier months of this year there was "a war or threat of war" which might have been brought before the Council of the League by the British Government and the opportunity for doing so was missed.

I am sure you will agree with me that in the economic conditions of that part of the world further fighting can only be regarded as a disaster. Unless the information which reaches me is entirely wrong the whole of that part of Eastern Europe is a prey to disease, starvation and misery which has rarely been equalled in the history of the world.

Critics of the League will not unreasonably say that if it could not intervene to prevent an evil of these dimensions, of the occurrence of which it had full warning, its usefulness in the future is not likely to be great; and the growth of such an opinion would bring many of us into despair, and I venture to hope that even now something may be done to retrieve the position. If the Government feel that they are precluded from asking for intervention immediately, surely at the very least telegraphic instructions might be sent to our representative on the Council of the League now sitting that he should bring the whole matter before the Council, and should urge that every preparation should be made to take action as soon as a reasonable chance offers.

The responsibility of the British Government is measured by its power in the councils of the nations; and if by our action or neglect further catastrophes take place in Eastern Europe and the only future safeguard for peace is discredited the

chief share of the guilt will rest upon ourselves.

In view of the great urgency of the matter the Executive Committee of the League of Nations Union desire that our correspondence should be made known to the press. I am sending it therefore to appear on Saturday morning.

Yours obediently,

ROBERT CECIL.

LORD CURZON DISPLEASED.

May 14, 1920.

Dear Lord Robert Cecil:—My letter to you was not written with a view to publication, and I am somewhat surprised at your expressed intention to send the correspondence to the press, in the first instance without even asking my permission, and then with so short an interval of time that I am precluded from sending the detailed reply to your latest communication which I might otherwise have been tempted to do.

In these circumstances, if you still think the correspondence worthy of publicity, it must appear in the incomplete form which it now wears, this note, of course, being included, and I must content myself with the remark that there are a number of statements in your latest letter which I cannot accept.

Yours sincerely,

CURZON OF KEDLESTON.

The origin of the contract was revealed in the following debate which took place in the House of Commons:

Sir Robert Horne (President of the Board of Trade), replying to Commander Kenworthy (L—Hull), said that an export license was issued for the munitions of war which Messrs. Walford had loaded aboard the Jolly George, recently in the London docks.

Mr. Neil McLean (Lab.—Govan) asked whether in agreeing to recognize the independence of Poland, the Allies placed any limitation on the strength or equipment of the Polish army.

Mr. Bonar Law: No.

Mr. McLean further asked why the Government were going out of their way to assist the extension of the equipment of the Polish army.

Mr. Bonar Law replied that the general question had been debated in the House. It was impossible to make one law for small States and another for the big ones.

Mr. McLean: Is not the Polish Government bound by the Covenant of the League of Nations to restrict its armaments to limits necessary for the national safety?

Mr. Bonar Law said that applied to every Power.

Mr. G. N. Barnes (Lab.—Glasgow) asked whether the Government could yet give any explanation respecting the origin of the contract for the consignment of war munitions for Polish aggression in territory outside the limits prescribed to that country last year at Paris, and whether they could give an assurance that no help, financial or otherwise, would issue from this country in the future for any such aggression.

MUNITIONS CONTRACTED FOR LAST YEAR.

Mr. Bonar Law: In October of last year when it was feared that Russian border States would be attacked by the Soviet Government, a request was addressed by the Poles for assistance in military equipment. In consequence of our commitments elsewhere the British Government were unable to give any financial assistance, but offered to supply a certain quantity of surplus stores on condition that the cost of moving them, as well as the arrangements for transport, should be undertaken by the Polish Government. This offer was accepted, and in consequence the material in question became the property of the Polish Government, and part of it is now being shipped by them. Apart from that no assistance has been or is being given to the Polish Government.

Mr. Barnes: Does not the right hon. gentleman think that the position is altogether different now, having regard to the declarations made by the Prime Minister much more recently than October last?

Mr. Bonar Law: Yes, but as a matter of fact a bargain was made and the material was actually given to the Polish Government, and to have gone back on that would have been to break the bond. I think the whole subject is one which could be better dealt with in debate.

Mr. Barnes: Will the right hon. gentleman answer the last part of my question?

Mr. Bonar Law: I think I answered that when I said "Apart from that no assistance has been or is being given to the Polish Government."

Lord R. Cecil (C. U.—Hitchin) asked whether at the time of the bargain any conditions were made as to the use the Polish Government were to make of the munitions?

Mr. Bonar Law: Certainly not.

General Page Croft (N. P.—Bournemouth) hoped we should remember that the Poles were faithful allies during the war.

ARMS AS MEDICINE.

Mr. Harmsworth (Under Foreign Secretary), in reply to Mr. Lawson (Lab.—Chester-le-Street), said at the public meeting on March 13 of the third session of the Council of the League of Nations it was decided, on the motion of the British member, to instruct the International Health Conference to consider what measures should or could be taken to prevent the spread of typhus in Poland and the neighboring countries. The present situation in Poland as regards typhus was certainly serious, but in no sense could it be said that the country was ravaged. The recent military advance of the Poles eastward did not modify the proposals before the League of Nations. On the contrary, the medical authorities interested were of opinion that to the extent that the advance secures better conditions of government in the Ukraine it will increase the opportunities of controlling epidemics.

Lord R. Cecil asked whether there were as many as 250,000 cases of typhus in Poland—five times as many as last year.

Mr. Harmsworth: I have not the exact figures.

Captain Wedgwood Benn (L—Leith): Are we to understand that the Government is supplying arms to the Poles in order to stamp out typhus in Poland? (Laughter.)

Mr. Lawson: Was the medicine carried by the Jolly George for the treatment of the disease? (Laughter.)

These questions were not answered.

It is a matter of great regret that our Congress does not permit by its procedure of the free and open method of debate and the direct question of members of the Cabinet as practiced in the House of Commons. It would be much better for all Americans interested in a real League of Nations if we could catechize our State Department on the question of its connection with the Polish adventure.

FRANCIS NEILSON.

The Briey Basin Scandal

UNITY was the first American paper to refer to the action of the inquiry into the famous ore preserve, the Basin of Briey, which took place before the Metallurgic Committee in Paris, and it has been remarked in the columns of UNITY that one of the great scandals of the censorship of news was the suppression of all information regarding the affair Briey in the principal dailies of this country. Now we have before us a little book "Where Iron Is, There Is the Fatherland!" by Clarence K. Streit, one of the most illuminating documents on international ore and coal interests that has come to our notice. The author was associated with the work of the American Government in Paris during the debate on the Briey Basin scandal in the Chamber of Deputies, and he has used the knowledge he gathered there in producing a book of extraordinary interest to the American people. Few people in America know anything of the nature of the scandal associated with the mines in Briey; indeed our people have been kept entirely in the dark as to the causes of the war and the enormous controlling power exerted at times of great crises in its history by the powerful groups of international coal, ore, and oil interests, and how British, French and German combines influenced the Governments in conducting the war to suit their particular interest. How many of our people know that Mr. Hughes, Prime Minister of Australia, speaking in London in 1918, denounced these interests. He said, "It is truly a tragic, menacing and threatening thing, that here, in this city, in the heart of the empire, there exists an oil agency which is at bottom German. I say then that the enemy agent here to whom I refer is the English branch of one of the most powerful corporations the world has ever seen, a combination, an octopus whose tentacles extended, before the war, over the entire world and whose heart was on the Main at Frankfort. It is an organization which had its outposts everywhere in the world, which affected not only the commercial and industrial life of the world but also its political life, which worked incessantly for the commercial profit of Germany, which reaped enormous profits to the benefit of Germany. It is called the Metallurgische Gesellschaft; the American Metallurgy company; the Australian Metallurgy company; the African Metallurgy company; and finally, in Switzerland, the Schweizerische Gesellschaft, a double name, sometimes German, sometimes French, sometimes in another language, but at bottom it is always German. I accuse here only the Metallurgische Gesellschaft, the great German octopus which dominated the world, which remained here during four years of war, which remains here after the war and which, I repeat, ought not to remain here one hour longer." But Mr. Hughes was by no means fully informed. How could he know the ramifications of interests of the European concessionaires? Mr. Streit's work will no doubt enlighten him as to one of the chief reasons why the war was prolonged for over four years. Mr. Streit says:

> "In all, the Germans owned eighteen mineral concessions in the Briey and Longwy basins, and a few more in Normandy. The Thyssens controlled the mines of Bailly, Jouaville and Souligny. The mines of Moutiers and of Conflans were dominated by an international group, the stock being distributed in this proportion: French, 100; Germans, 70; and Belgians, 10. The German 'Phonix' group—Hasper and Koesch—controlled the French mines at Jarny and at Sancy. The Gelsenkirchmer,—the enterprise the most considerable in the world, it is said, after the United States Steel Corporation,—which produced three times more steel than the Creusots,—owned in France the mines of Saint-Pierremont, Sevey, Haut-Lay, Saint-Jean, Sainte-Barbe, Crusne and Vallerupt. Other German iron masters owned the mines of Murville and Valleroy. All of these concessions were in the Basin of Briey, with the exception of those of Sancy, Crusnos and Vallerupt which were in the adjoining French Basin of Longwy. From these properties the Germans drew from four to five million tons of iron ore each year before the war, and in addition they purchased from the two districts of Briey and Longwy more than three million tons annually. That fact that France, rich in iron ore, was poor in coal, while Germany had plenty of coal in the Sarre basin with which to treat her minerals, accounts in part for this internationalization of the steel industry. It is interesting to note in this connection how the German, Roechling, a sworn enemy of France, arrested as soon as Lorraine was occupied after the armistice, was able to get a foothold in the Briey district before the war. The Longwy steel corporation, which owned most of the 18,000 shares in the mines of Valleroy, traded 8,000 of these shares to Roechling for 250 shares in the Carl Alexander coal mine at Roeswler, Germany, of which there were in all 1,000 shares. Roechling was the biggest individual shareholder in the Valleroy mines, while the French company held only a quarter interest in the German coal property as a result of the trade."

The most important section on the western front to the Germans was that of the Briey iron basin, "And yet the astounding fact remains that until the American offensive in the last month of the war this vital sector of the western front was the one noted for its continued tranquillity." That there was all through the war a gentlemen's agreement between the headquarter staffs of the Germans and the French is as clear as noon-day. Pierre Renaudel, Socialist deputy, declared in a debate in the Chamber that, "It is only for the poor devils that war is not a gentlemen's agreement. Or, to put it more exactly, the only agreement which they make is a convention with death. Was it then a 'gentlemen's agreement,' similar to the one that protected staff headquarters, which was the cause of the remarkable immunity which the coal and iron mining districts on both sides of the western front enjoyed during most of the war? . . . After referring to the

complaints of French aviation officers that they had been forbidden to bomb Briey," the writer in a letter in *L'Information* says, "The Motive of this prohibition of which the aviation officers speak seems, according to rumors, to have been due to a tacit agreement between the belligerents. It would seem that we said to the Germans: 'We will not bombard Briey from which you get your iron ore if you will respect, on your side, Bruay and the coal basin of Pas-de-Calais.'"

"General X" in a letter to *Le Matin,* replying to Major de Grandmaison, referred to the immunity of the headquarters of the general staffs: "We have even seen that the Grand General Staff after the 21st of March, when the enemy suddenly came within 20 kilometers of it, was at Compiegne, through which troops and artillery were continually passing. And so the Germans, who had never bombarded Chantilly nor Beauvais and who later did not bombard Provins, multiplied at this time their bombing expeditions to Compiegne. But as the palace—the headquarters of the general staff—was by its size extremely visible and sufficiently distant from the road, the bridges of the Oise and the railway station, it did not receive any projectiles." Deputy Barthe declared in the Chamber: "I have affirmed that, during the war, a general was officially reprimanded for having bombarded the district of Briey by airplanes, and that at one period of the war the military chiefs forbade the aviators to bomb this basin (Briey). Among those who, not wishing to give in to such orders because they noticed the activity of the Germans in the Briey basin, went and bombarded it, I believe some have been punished."

So the great international interests of coal and iron directed the operations of the military forces and saw to it that the precious headquarters of general staffs, where so many of their willing tools were lodged, suffered no inconvenience from bombing aviators and long-range guns. It is time the American people understood the power of these terrible organizations, and that they realize to the full the truth of What Gustav Téry said in *L'Œuvre*:

> "No one can deny any longer the existence of the Metallurgical International. It is for the nations now to see and comprehend this fact. Consider an iron mine. Is it too much to say that those who own it control peace and war? What, in reality, is the most profitable way of handling iron ore? It is in manufacturing it into armament. It is to the interest of the maker of arms and munitions to increase armament, the excess of which inevitably provokes armed conflicts. Modern war is the natural and ever-recurring fruit of metallurgy.
>
> "If this one truth is known today, 20,000,000 men will not have died in vain. But it must be inscribed in the minds and hearts of all the survivors. They must thoroughly understand the simple relation of this simple effect to this simple cause: Remove the saber from whatever kaiser threatens to overrun the world; he will remain peaceful or become a laughing stock. . . . Separate man from iron and coal and he is powerless and war is impossible."

"Where Iron is, There is the Fatherland!" is the first of the *Freeman* pamphlets, published by B. W. Huebsch, Inc., New York. It makes a good beginning, and if those already announced by the publishers to follow this work are of the same high standard, we predict for the *Freeman* pamphlet series a career of great success. Mr. Clarence Streit has produced a work which profoundly affects the American outlook upon European affairs, and which explains to a people that has been wilfully kept in the dark by the censors of important news, a situation and condition which is a menace to his welfare now that American interests are inextricably linked with those in Europe responsible for this shocking catastrophe. We would urge every one of our readers, particularly all young men and women, to get this pamphlet and give it their most serious consideration.

RICHARD CLAUGHTON.

War and Religion

By Charles E. Beals

IV.—RELIGION THE BEST SUBSTITUTE FOR WAR.

In view of the threatened breakdown of civilization under militarism, in view of the failure of all attempts hitherto made to put an end to war, in view of what we now know concerning the principle of transformation of function, it is evident that the task of the present generation is to discover a "moral substitute for war"—to use the suggestive phrase of William James.

The kind of a substitute needed, of course, is one that will perpetuate the soldier virtues—for soldierdom has its distinctive virtues as well as its characteristic vices. Our moral substitute for war should be something that will keep alive the spirit of strenuousness, disinterested service in behalf of a great cause, discipline, self-mastery, a high sense of honor, unyielding loyalty, self-dedication even to the point of laying down one's life. Hitherto war has been the only school in which whole peoples could be trained in these virtues. But henceforth different means for this training should be provided and the war spirit should find an unbloody outlet. It is a substitute which will retain the excellences and eliminate the curse of war which is called for.

Many substitutes have been proposed. George Washington hoped that agriculture and commerce might furnish an adequate outlet for the war spirit. Ruskin uttered an ingenious plea for "Soldiers of the Ploughshare." And Carlyle advocated regiments of labor and captains of industry to take the place of war armies. John Stuart Mill had similar views concerning industry as a substitute for war. Superior to the vague dreams of Ruskin and Carlyle are the more practical suggestions of Jane Addams in her book, "The Newer Ideals of Peace." Dr. Walter B. Cannon, Professor of Anatomy at Harvard, and George B. Johnson, Director of Athletics in the same university, suggest athletic contests as a desirable and adequate outlet for the war spirit. Percy Mackaye is of the opinion that "the enacting of a national drama, in which the people themselves participate," will answer the need.

In our present study we shall take the ground that religion is the best moral substitute for war. Desirable as it might be to drain off the war spirit through the channels of industrialism or sport, it seems to me that there is a far higher task to which it should be

harnessed, namely, to man's most important concern —*Religion.* Militarism represents the greatest aggregation of physical might ever assembled by man. Scientific discovery, mechanical invention, money, men, administrative ability and system,—at present all are united for the purpose of slaughtering human beings. All the intellectual alertness, discipline, self-sacrifice which now are mortgaged by war, ought to be turned to higher use. War should be a stepping-stone to religion, since religion is the highest, finest, and most spiritual achievement of which man is capable. The crown of physical evolution is the human body; but more important than the evolution of body is the evolution of mind; and even more important than the evolution of intellect is the evolution of personal goodness. Religion's task is the growing of godlike souls.

For many reasons religion is man's highest attainment. Dr. Joseph H. Crooker, in his helpful little volume, "The Church of Tomorrow," reminds us of some of these reasons. Religion represents man's first step, and most of the later steps, towards the spiritualization of the man animal. If men live only on the plane of animalism, they never rise above brutehood; if truly religious, they mount up to conscious companionship with God. Without religion life becomes coarse and vulgar, and conduct speedily slips down to predatory cruelty. The world's truest and wisest leaders, the prophets and statesmen of clearest vision and deepest insight, the persons who have lived the noblest and most useful lives, have been religious men. The sublimest thoughts of which the mind is capable are thoughts about religion—duty, God's Fatherhood, man's brotherhood, courageous self-sacrifice for the cause of love, immortality and heaven. Religion furnishes more powerful inspiration to high moral living than does any other motive. The highest and holiest and most enduring joys are the joys of religion. If we have not religion, all other possessions become valueless; with it, life takes on new meaning and infinite value. In times of testing, temptation, pain or sorrow, religion imparts vision, faith, fortitude, patience and sweetness, and ministers to deeper needs than can be reached by surgeons and physicians, college professors or philosophers. When, in dying, one swings off into the great unknown, religion with its faith in God and its assurance of immortality of goodness, is the one thing which can impart triumphant hope of personal permanence. Religion is the last thing men would be willing to give up. For these reasons, and many others, religion is man's most important concern, and to religion's task should be harnessed the war habit.

Two most desirable results would follow if the war function were transformed from fratricide to self-sacrifice for moral ideals, namely: First, the blood-dripping world would be delivered from the fatal disease of militarism; and, secondly, the invertebrate, semihypocritical religion of today, by an infusion of spiritual soldierliness, would be energized and heroized. (I do not find the word "heroize" in my dictionaries, but Markham uses it in at least one of his poems; and it is a perfectly good word—a word capable of becoming very useful.)

One great religion—Christianity—has a cross for its symbol. But how much of the martyr spirit is found in its professed adherents? Readiness to die for loyalty to Christ's love law is so rare as to be very exceptional. Now if present-day religion could be toned up in ethical loyalty and heroic self-devotedness by an injection of the soldier's completeness of self-dedication, world society speedily would be transformed, giant wrongs would be righted, mighty evils overcome; and education, justice and humaneness would be embodied in better institutions than the poor, inadequate institutions of today. For our much boasted institutions are but the feeblest sort of forerunners of those institutions which will flourish when real civilization begins and human beings cease to live as wild beasts or wild men. If Christian men and women would look upon their religion as a higher soldiership and put into it the same self-sacrificing devotion which they now manifest in behalf of national flags and military leaders and political states, the world very soon would experience such a moral and religious awakening as it never has seen yet. Hitherto religion has been used by militarists as a war asset. Henceforth let the war spirit be used as a religious asset, helping to make religion energetic, daringly ethical, implicitly loyal, chivalrously self-sacrificing. Such religious living would be the very noblest and most useful substitute for war of which we can think.

The Value of the Missionary Spirit to Liberals

It has been my pleasure recently to receive two letters from a Methodist missionary to Africa who has just returned to this country on a furlough. To say that these letters taught me a lesson in Christian understanding and tolerance is to state the case mildly. With the thought in mind that it may be of some value to UNITY readers, I am passing it on.

It has been my observation that free thinkers religiously are very apt to underestimate the value of the missionary spirit. One of the reasons for this attitude toward the missionary is, I suppose, in the words of Walter Rauschenbusch, that "theoretically the church is the great organization of unselfish service," while actually "the church has always been profoundly concerned for its own power and authority." I had always been of the opinion that missionary work was often done for the glorification of the particular denomination involved. Only recently a Methodist preacher, speaking of the missionary work of that church, spoke of a college recently founded in Italy by them. After telling how they now had possession of one of the hills of Rome, he emphasized the fact, not that humanity would become a step more enlightened (perhaps), but that Methodism had gained a stronger hold on Italy. While there is still among orthodox denominations a great tendency to emphasize the means, there seems to be growing evidence that the missionary, the one of all who sacrifices most, is coming to consider more and more lightly the non-essentials of the church that supports him. The missionary, then, seems to have in mind the real goal—that of bringing those with whom he comes in contact to a higher plane of living.

While the "lifting up" is done by preaching, of course, "it is also done . . . by teaching school, by clearing the bush, by tilling the ground, by building houses, nursing the sick, burying the dead, by patient listening to native palavers and pointing out the right courses to pursue, by making peace between individuals and between tribes, by interceding with the govern-

ment for those who desire such help—and by rescuing innocent victims out of devil doctors' grasp." Thus is the missionary an all-round servant of the backward race.

Space does not permit me to discuss at length what this typical missionary has done to advance the "community" in which he (and she) has been placed. Among other things "child murder for witchcraft purposes has been practically stopped," the poison sasswood ordeals are now illegal, the power of the devil doctor has been broken and "ju-ju houses containing the towns fetiches or idols have been wiped out." Such service is indeed deserving of approval and support even if behind it we find the denominationalism with which some of us are not in sympathy.

There seems to be a vital lesson in their example. As liberals, we are very prone to become aware of "the church-first spirit," overlooking the spirit of sacrifice and service of the missionary. I suppose the tendency can be accounted for by the fact that preachers like the one referred to have influenced us unconsciously to at least some degree. Personally, I am of the impression that the average missionary is so busy serving the community in which he is placed that theological opinion is the last consideration, not to consider the degree of enlightenment of those he is serving, with its resulting lack of difference in opinion. The missionary, then, unlike the minister referred to, places the spirit of service first.

The missionaries have sacrificed supremely "according to their light." Can very many liberals say they have done likewise according to *their* light? We have often allowed ourselves to become static instead of dynamic, self-satisfied instead of restless until we have done all possible in our power to help others become free, whether it be freedom for our black brethren in Africa from the evils of "the devil doctor" and the poison sasswood ordeal, or freedom for all to think, act and speak according to conscience so long as they do not interfere with the rights of others.

Let us remember that mutual service unifies, whether it be in the religious, industrial or political field. The missionary, and particularly the spirit he represents, is doing much to weld humanity together in that blessed community of souls of which Christ and many another has dreamed. May we strive to apply in our own chosen field the spirit of the missionary! Let us understand and appreciate the nobility of his spirit, his application to what he considers his moral duty, and his faith in the divinity of human kind. To this end let us apply ourselves, and, understanding, apply the same spirit according to our own ideals and standards!

NORMAN E. HIMES.

SONG OF LIFE.

And I, too, sing the song of all creation,
  A brave sky and a glad wind blowing by,
A clear trail and an hour for meditation,
  A long day and the joy to make it fly,
A hard task and the muscle to achieve it,
  A fierce noon and a well contented gloam,
A good strife and no regret to leave it,
  A still night—and the far red lights of home.

—*H. H. Bashford.*

Echoes

Certain verses stay in one's mind and ought to be set down and exchanged with the precious possessions of others. Here are some such, and the first one is anonymous, or at least I know it only as quoted by Evelyn Underhill in her "Practical Mysticism":

Reason hath moons. But moons not hers
  Lie mirrored in her sea,
Confounding her astronomers
  But oh, delighting me.

Which suggests a bit of Sara Teasdale's, done in the same measure:

I burn my candle at both ends.
  It will not last the night.
But ah, my foes, and oh, my friends,
  It gives a lovely light!

After all, that is only another putting of the old gospel hymn, "Go labor on, spend and be spent!"—the doctrine of utter self-giving, at the other end of the pole from the dictum: "I've done my share."

Another:

Let love light might.
  Let might be love.
So shall God come
  In thee to move.

And this:

Go out—God will go in.
  Die thou and let Him live.
Be not, and he will be.
  Give!

—whose interpretation must be wholly spiritual; for otherwise, the lines simply are not true. An interesting comment on the truth that much which is true on the physical plane must be definitely reversed when the spiritual plane is encountered, and vice versa.

A Chicago nurse has written a letter which I wish that everyone who lives near a lake or a harbor might read. She says:

. . . every night I stand in my window and see the lights come out, one by one, on the harbor and the shore line. And it is an altar to God, and men are lighting the tapers, whether they know it or not.

A rural weekly recently printed a story which deserves wide repetition:

The story of Gun-a-Nook, an Indian of the Babine tribe in British Columbia. In 1906 two prospectors were murdered on a trail north of Hazelton, and Gun-a-Nook, who had quarrelled with them, fled to the mountains. The frontier was roused, posses scoured the forests, the search became long and systematic, lasted for thirteen years, and cost the Canadian government $50,000. Gun-a-Nook found safety between the Skeega and Nass rivers, north of the Grand Trunk railways. His tribe shielded him, he married a daughter of the tribe who shared his wanderings, and children were born to him, always an exile.

Occasionally he slipped into the villages. He observed the other children going to school, reading from white men's books, speaking English. He marveled at their knowledge. "There was not the littlest papoose," the paper says, "who did not know more than he and his children." And he thought of those children of his, growing up as outlaws.

For a long time he pondered. If he enjoyed his freedom to the end, as he might easily do, the children would be doomed to savagery and ignorance. Only his surrender could give him the advantage of the schools. Surrender might mean the gallows for him, but it would mean new life for his children.

So Gun-a-Nook turned from the forest, came down out of the mountains, and gave himself up. When the story was published he was in jail at Vancouver, awaiting his trial.

The only time that I have ever wanted to be a lawyer was when I read that story. It would be a definite errantry to go to Vancouver to try to prove to the court that Gun-a-Nook had paid his price and won his rebirth in the prison of the wilderness.

Here is a bit of experience which a woman gave almost wonderingly:

She said:

The dramatic agent came to see me, and when she stated our agreement, I saw right away that she had taken an advantage which I meant to keep for myself. I couldn't tell her so, but presently I re-stated our agreement, and quietly slipped in that point on my own side of the account. I saw her face fall, but she said nothing, and I congratulated myself on being very clever.

Then she rose to leave. And suddenly I saw her, a woman nearer fifty than thirty, worn, efficient, with, for all I know, a family looking to her for its life. And from somewhere *It* said: "Why *not* give her that advantage?" I did—I re-stated the matter casually, giving her the advantage which she had tried to take. . . . Do you know that this was the first time that it ever had occurred to me that *it works in business too?* I had always thought that business, so long as it was absolutely square, was legitimate advantage. But there aren't any lines. . . . *Love seeketh not its own.*

And she added:

Whenever it does seek its own, I believe that it loses—Its Own. Do I sound impractical? It's a fine, free feeling not to care if I am! Besides, impractical according to whose ethics?

It is a charming bit of bird nature exhibited by the house-wren, and it makes one wish that bird nature were more general. When an English sparrow attacks a wren, building, and swoops down and drives the little builder, there is no undignified retaliation. Instead, the wren usually retreats a foot or two, turns briskly about and pours forth the same phrase of song, in the sparrow's direction, which has been pouring forth all along. It makes a delightful answer!

To re-read Kropotkin's "Mutual Aid" occasionally is a fresh guarantee that co-operation is the law, is a fact implicit in us, though it is but so slightly explicit just now. That instance is unforgettable, early in the book, of Eckerman relating Goethe's excitement when he discovered a robin feeding and caring for the young, abandoned, and belonging to another species. "If that is the rule, its significance is inexpressible!" It is the rule.

Recently a letter said:

Yesterday was a day for Christ to ascend—and every shrub and tree seemed trying to do it.

ZONA GALE.

A Book a Week

MARY BADOLLET POWELL MEMORIAL

POEMS. By Geoffrey Dearmer. Robert M. McBride and Company. New York.

Before the war we used to say that no true poet could sing in praise of modern battle; now that the war is supposed to be over we repeat our assertion with new enthusiasm. This little book is a case in point.

Geoffrey Dearmer is one of the young English men-of-verse who merits the title "a soldier poet." But every word he utters, every syllable, is a protest against war. His cry is for human brotherhood; he insists on the termination of the barbarous shame of mass fratricide. No word of "Hun-hate" appears anywhere in his work. He served at Gallipoli, and he refers to what occurred there as "the tragedy, the needless horror of the Dardanelles." From the same Calvary he writes, in October, 1915, of his hope for the time "when the last echo of war's thunder dies"; and he tells us that he takes his statists at their word and fights only that war may end. There is nothing of the professional soldier, the regular army man, in his character; he appears to us a hapless cog in a machine erected against his will, in spite of his protest and for purposes he hates. A singing man, a man of gentle soul, caught in a whirlpool, still the poet, still true, but heart-scarred, hurt and broken.

Of the twenty-three war poems the best is unquestionably one entitled "Missing," representing the anguish of a girl-woman for "that enchanted owner of her soul" who "lies dead, or dying, or is living still"; this is a song of great strength and beauty. These lines will serve as samples:

. . . . But now Remembrance plays
My being back through spring and summer days
We passed together; and I see him still
Swinging to meet me down the tardy hill.
That day the birds were new inspired; a breeze
Bestirred, as if in wonderment, the trees;
The very clouds paused in their breathless race,
And shadows played upon his open face;
And I remember how his laughing eyes
Shone deep as pools in sea-blue ecstacies.

* * *

If he is dead, then I abide to prove
That brief fulfilment may be perfect love.
How should I grieve? His life inspired in me
A joy that shall outlive eternity,
Wrought out, complete, unsnared by time and age,
My jeweled past my priceless heritage.
Shall misery usurp my realm of years
And leave me drowning in self-pitying tears,
A derelict in my own whirlpool swirled—
Me—whom Love crowned an empress of the world?

Throughout the book there is word-painting of wonderful skill, delicious imagery, purest sincerity.

"Keats, Before Action," is a noble effort. Likewise, "Tell Me, Stranger," in which the following lines occur:

Hate is strong, but Love is stronger,
And the world shall wake to birth
When the touch of man no longer
Stays the touch of God from Earth.

Besides the poems inspired by the writer's struggle in the great conflict there are thirteen "miscellaneous" poems, several of which are for children. The book closes with a song in which a little French mother speaks to her unborn child, telling it to wait, "to stay awhile," until the world is no longer ugly with strife.

Dearmer's work is marked with a delightful simplicity, a gentle spirit is revealed and a splendid love of Truth for Man's sake.

Whenever the progress of humanity is slowed or halted, whenever ugliness goes into mortal combat with beauty, whenever God is mocked by the ignorance and selfishness of wayward men, the poet's song answers Heaven for us all, telling of light that will not fade, of faith that will not perish, of love that will not die.

JAMES WALDO FAWCETT.

THE STUDY TABLE

Songs from Everywhere

EARLY PERSIAN POETRY. A. V. Williams Jackson. New York:1920. The Macmillan Co. 8vo, pp. xxiii, 125.

Prof. Jackson plans a series of three volumes upon the poetry of Persia, of which this is first. The others will deal with "Persian Mystic Poetry" and "The Lyric and Romantic Poetry of Iran." In this first volume he follows Persian poetry from its beginnings down to the time of Firdausi. For the period of more than a thousand years, from 600 B. C. to 650 A. D., little poetry remains outside of the religious *yashts*. This earliest poetry "was the voice of Zarathushtra, or Zoroaster, the great religious teacher of Persia in the seventh century B. C. or earlier, chanting in fervid tones an anthem of divine praise." There were secular poems as well but almost nothing has come down to us. References are made to banquetting and love songs and names of court poets have been preserved from the third century of our era. Even royal singers there were and of Khusrau II (590-628 A. D.) a couplet remains. After the Moslem Conquest of the seventh century poetry was reborn and fragments representing many poets of the Tahirid, Saffarid, and Samarid periods survive. They are generally indeed mere fragments and of some poets a single couplet or quatrain alone may remain. Some show real ability. From the latter half of the Samaiid period a considerable volume of verse is extant. With the middle of the tenth century appears Rudagi, a really great poet and herald of greater things. After him was the famous round table of Mahmud of Ghaznah, with its galaxy of court poets, culminating in Firdausi with his great epic, the "Shah-namah." All of this development is detailed by our author. There is a period of almost two thousand years from Zoroaster to Firdausi. To tell the story simply and evenly is no easy task. To select and present in fair translation characteristic bits from this poetic field is worth the doing and has been well performed.

KRISHNA'S FLUTE AND OTHER POEMS. Nanikram Vasanmal Thadani. New York:1919. Longmans, Green and Co. 16mo, pp. (i) 76.

The Indian English poets form a distinct class today. Rabindranath Tagore is known to all; Aurobindo Ghose, Mrs. Sarojini Naidu and her brother Harindranath Chattopadhyaya have their hosts of admirers. The author of "Krishna's Flute" is not unknown; his "Triumph of Delhi" was well received. The book before us contains two longer poems—"Krishna's Flute" and "Sati"—dealing with strictly Indian material, and a number of shorter poems of a more general character. "Krishna's Flute" raises the old question as to the presence of evil. The hero Arjun, appalled at the thought of the carnage of the coming battle, shrinks from the contest and appeals to the god Krishna. The deity rebukes him, asserting that all is but part of his great plans, that fate works to its end, that man is but an instrument, that evil is but the momentary necessity through which the great purpose is consummated:

> Arjun! arise—by action is the world;
> And action is the warrior's living breath.
> Behold the banners of thy foes unfurled,
> And hear their thunder shouts of war and death.
> Arise and slay them:—Nothing perisheth—
> Arise, the hour approacheth, nor employ
> Thy mind in idle doubts, devoid of faith.
> Thy duty calls thee—seek in it thy joy:—
> Thy deeds are Mine—I charge thee, rise, fight,
> and destroy.

Convinced, the hero agrees, but begs a revelation of the divine one in his splendor; the splendid vision of deity—all-embracing, good and evil, past and future—unrolls before him; overwhelmed, he girds himself for his appointed part. In "Sati" the origin of the custom of the widow's self-immolation on the funeral-pyre of the husband is narrated. The real value and interest of the book is found in these two poems. In both, of course, the modern poet is but expressing age-old materials of native thought.

SONGS OF THE CATTLE TRAIL AND COW CAMP. John A. Lomax. New York:1919. The Macmillan Co. 16mo, pp. xv, 189.

Lomax' "Cowboy Songs and Other Frontier Ballads" was a notable book. In it the author brought together the ballads of the southwest as they grew up among frontiersmen, cowboys and Mexicans. It had a double interest—first, as giving a picture of cowboy life, one of the most characteristic phases of our historical development, and secondly as showing how old songs and song cycles, ballads, must have grown up in ancient times and among simple people. Of his new book, "Songs of the Cattle Trail and Cow Camp," Lomax himself says: it "is a by-product of my earlier collection." The contents are selected "from a large mass of material that came into my ballad hopper while hunting cowboy songs." The book consists of poems from many sources, but all relate to cowboy life. They have been orally repeated and jotted down, picked up from local newspapers, borrowed from other collections—such as those of Charles Badger Clark, Jr., and Herbert H. Knibbs. They are grouped under three headings—Cowboy Yarns, The Cowboy off Guard (i. e. in love) and Cowboy Types. One and all throb with the life of the cattle range; all breathe the spirit of the wild west; all picture a romantic life, now all but gone.

FREDERICK STARR.

DAWN.

> The dawn comes cold: the haystack smokes
> The green twigs crackle in the fire,
> The dew is dripping from the oaks,
> And sleepy men bear milking-yokes
> Slowly towards the cattle-byre.
>
> Down in the town a clock strikes six,
> The grey east heaven burns and glows,
> The dew shines on the thatch of ricks,
> A slow old crone comes gathering sticks,
> The red cock in the ox-yard crows.
>
> Beyond the stack where we have lain
> The road runs twisted like a snake
> (The white road to the land of Spain),
> The road that we must foot again,
> Though the feet halt and the heart ache.

—*John Masefield.*

EPITAPH.

> If, in the scheme of Nature, I might name
> The place where my freed soul might creep within,
> I would that it might fairly be at rest
> In the sweet bosom of a violin.

JAMES WALDO FAWCETT.

THE FIELD

"The World is my country, to do good is my Religion"

RELIGION—A STUDY IN ATTITUDES.

By S. D. Schwartz,
Executive Director of Sinai Social Center.

One of the most persistent ideas that has ever haunted the mind of man throughout all ages as far back as historiographer and anthropologist have been able to fathom the psychology of the primitive mind, has been the idea that religion however crude or refined, is an escape from life. Always present consciously or unconsciously, this thought-concept has run through men's minds from the very earliest dawn of mental life to our own enlightened day. In this respect Occidental and Oriental, ancient and modern, all are agreed.

Man's ideations have always tended to become crystallized in institutional forms. And so the mysteries of life and death, the thought of man's why and wherefore, his hopes and destiny have found expression in religion. Religion is the witness of man's desire for life—life abundant and eternal. Again and again have philosophers sought to explain man's feeling of inadequacy, of lack, of failure to attain the goal of yearning. But the thought remains as strong today as ever it was in the days of our forbears ages ago, that death is the solution of life, that religion which most still construe as an approach to death, is an escape from life and its problems. Therefore is primitive religion of yesterday and today concerned with the methods and technique of appeasing the unknown Powers or Power.

Freedom or deliverance from the sorrow of impermanence constitute the burden of all of the great religious systems whether Egyptian, Babylonian, Hebrew, Greek, Indian, Scandinavian or Christian. Are not Chinese "Taoism," Egypt as typified by her Pyramids, the Babylonian "Arallu," the Hebrew "Sheol," the Indian absorption of personality in the Absolute or "Nirvana," or Christianity eloquent proclaimers of the abiding and universal search for freedom? To analyse and show the direction of these systems of life would require volumes. Let us, however, briefly consider that system which has overshadowed all others and which completely dominates western civilization—Christianity. What was Christianity at the outset? It was then and it is now a scheme of salvation. "Come unto me all ye that labor and are heavy laden and I will give you rest." This is its essence. Catholic Christianity which for centuries has absorbed the needs of men and the means of their satisfaction, has as its proudest fruitage the institution of Monasticism. Catholicism looks back with pride and longing to the good old days of unquestioning faith which found refuge in the monasteries of Europe and which dominated mediæval life completely.

Monasticism and its philosophy have profoundly influenced the thought of our day. Now what was or is the philosophy of monasticism? Monasticism posits certain fundamental propositions which are inherent in its structure and which removed would cause it to collapse. First and foremost among these is the proposition that life at best is an evil and that through religion one may find a refuge, hence the monastery—the haven of rest before going to that shore "whence none return." This doctrine implies the thought that life here below is but a vale of tears, of shadows and dark night, a corridor which leads to eternal bliss or eternal damnation. This is one of the fundamental tenets of Catholic theology.

Salvation from eternal damnation means living not the fulness of life and its promise, but finding refuge in the cell of the monastery, the solitudes of life's anchorage. Life can only be vindicated in cloistered meditation on death. "Memento Mori"—"Remember Death" cries the priest. To know God, we must now the way to God and hence the need of a mediator. This is the teaching of St. Augustine in his Civitas Dei. The cold and austere cell of the hermit thus becomes the dwelling place of the spiritual verities of life, the goal of ambition and desire in this sorry pilgrimage. It needs but little insight to realize that such a conception of life means paralysis of all spiritual impulse and energy.

So ingrained and so poignantly powerful is this monastic philosophy in the life of our day, that there is no occasion for surprise to find that cemetery and church are dedicated together and are inseparable. Both go hand in hand. Only in the modern city where the exigencies of modern life preclude the laying out of a cemetery, do we find the church without the adornment of a burying-ground. But even here where the church has no cemetery beside it there are enough reminders of death. Beam and rafter proclaim in ever bolder measure the nearness of death. Death and its mysterious terrors dominate the thought of the worshipper who seeks the house of prayer for spiritual exaltation and refreshment.

The day is however at hand when a new attitude towards life is becoming manifest—an attitude which will permit the fullest actualization of man's potential powers and capacities by removing from the house of worship constant reminders of death. This new attitude is evidenced by the latter-day effort of religious organizations to erect with their religious edifices community or social centers. The new viewpoint is that the religious life is not that lived one day a week, but every day of the week, that all life and its functions are sacred, that the differentiation between the secular and sacred is only artificial and that life and not the cemetery must dominate and control. Men are beginning to realize that if the grave and sepulchre are to hold sway over their hearts and minds then indeed is life an illusion and annihilation, the great remedy for all its ills. They are beginning to see that life is stronger than death and that it alone can disenthrall the mind from the dominion of death.

The new house of worship is no longer a house of deepening shadows and gloom. Its spire points not upward to a heaven beyond human reach, but it is builded in such a manner as to suggest the essential kinship and equality of all men with the accentuated thought that where men foregather there is God. The new house of worship is a workshop or laboratory where are forged the tools of the spirit which regards not a past dominated by fear and compulsion, a past of ideals alien to the operative forces of the new day, but to a prophetic future in which the joyous song of tomorrow rings forth in ever louder and more resonant tones. In a world such as that of today, where the forces of land and sea and air have been harnessed to do man's bidding, where life has become free and unfettered, where the genius of man has learned the mystery of natural phenomena of which he hitherto lived in dread, such a world can indeed no longer accept the cemetery and its concepts, its impulse

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of lack and inadequacy. Fulfillment can and must come where temple and synagogue and church become the power-houses energizing the new and younger world of tomorrow.

The social center with its numerous activities of every nature—educational, literary, social, physical and moral, is the hope of church and synagogue. We may perhaps glance for a moment at a pioneer social center—Sinai Social Center—built as an annex to the house of God, and see what the new trend of thought is. Sinai Social Center is the very antithesis in intent and purpose to the social settlement. The social settlement rests fundamentally on the philosophy of defeat and deficit. It deals with broken lives, with men and women divorced from the opportunities meant for all; it seeks to imbue those who avail themselves of its hospitality with cheer and hope—hope in the sustaining power of ambition and achievement. Sinai Social Center rests on the philosophy of fulfillment. It is not concerned primarily with those denied life's privileges, but rather with those who share both burdens and privileges.

As its name implies, Sinai Social Center is an expression of a religion that is dynamic, not static, of a religion which would energize all of life with the spiritual impulse. This was the vision of the gifted leader of Sinai Congregation — Dr. Emil G. Hirsch, a prophet of the new renaissance. All of life and its activities are sacred, hence he would have nothing of whatever nature tabooed, but rather give the widest range of thought to all human interests. Learning and study, melody and song, dancing and dramatic art, gymnastics and swimming, the utilization of all of life's powers and capacities, all are legitimate and should be developed and brought to fruition. Life and ever more life, not formulas nor credos nor inherited prejudices and convictions of the masters long since turned to dust should rule. In such an interpretation of life, pain, and pleasure, sorrow and joy, love and devotion, yea, death itself have their places all ministering to the higher life of man. No abnegation or self-torture, no seeking of the cloister-cell, but the fullest expression of life—life, free and triumphant alone can give to religion the vital and sustaining power which leads to peace and happiness and which alone creates the possibility of self-unfolding and self-realization, the end and aim of life.

This new spirit Sinai Social Center typifies—a spirit so beautifully described by the great English philosopher, Bertrand Russell in the following words: "The world that we must seek is a world in which the creative spirit is alive, in which life is an adventure full of joy and hope, based rather upon the impulse to construct than upon the desire to retain what we possess or to seize what is possessed by others. It must be a world in which affection has free play, in which love is purged of the instinct for domination, in which cruelty and envy have been dispelled by happiness and the unfettered development of all the instincts that build up life and fill it with mental delights. Such a world is possible: it waits only for men to wish to create it. Meantime the world in which we exist has other aims. But it will pass away, burned up in the fire of its own hot passions; and from its ashes will spring a new and younger world, full of fresh hope, with the light of morning in its eyes."

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